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Dr. Samuel R. L. Miller

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AMERICAN SOCIETY

FOR

MELIORATING THE CONDITION OF THE JEWS.

REV. EDWIN R. MCGREGOR, EDITOR.

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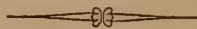
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THE JEWISH CHRONICLE.

THIS monthly periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, as well as of meliorating their temporal condition, together with the discussion of prophecy, bearing on their history and prospects.—In the department of unfulfilled prophecy, an exhibition of the different views entertained in the Christian Church will be allowed, but no responsibility assumed for any one view. This must rest exclusively with the individual writers.

“THE JEWISH CHRONICLE” is published in the City of New York, in pamphlet form of 32 pages, 8vo; at \$1 per annum, *payable in advance*.



The Herschell Female Branch Society will hold their regular meetings on the first Wednesday of the following months—January, April, July, and October—at 3 P. M., at 165 Bowery, N. Y.



Form of a Bequest to the Society.—I give and bequeath to the *American Society for Meliorating the Condition of the Jews*, founded in the City of New York, in the year eighteen hundred and twenty, the sum of _____ to be applied to the charitable uses and purposes of said Society, and under its direction.

THE
JEWISH CHRONICLE.

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CLAIMS OF THE A. S. M. C. JEWS.

BY THE EDITOR.

IT is a gratifying feature of this age of missionary enterprise, that Christians are generally turning their attention to the subject of preaching salvation by Jesus Christ to the scattered Israelites. There is a prevalent belief that the conversion of this remarkable race has an intimate connection with the ultimate triumph of Gospel principles, and the universal establishment of the kingdom of Christ. All enlightened Christians, whatever may be their respective and individual opinions upon unfulfilled prophecy—the restoration of the Jews to Palestine, or the millennium—are convinced that when God shall have fulfilled his purposes respecting the Church among the various Gentile races, the Jewish race shall be added again to the Church; and that, as their casting away as a people proved to be the riches of the world, much more shall their fulness contribute to the same end. Their reception as a people by Jehovah and their grafting into their own olive tree, shall be to the whole Church like life from the dead.

Animated with such a belief and such a conviction, they seek to develop them in benevolent action toward the Jewish race. The

American Society for Meliorating the Condition of the Jews, has offered itself to the Christian community as an almoner of their free-will offerings; and we would respectfully solicit the attention of all who feel interested in the subject to some reasons why the Society has high claims to Christian confidence; and we beg attention to an answer to various objections which are urged against its adaptation and capability to the end proposed.

1. This Society is the only one in this country that aims at any extensive missionary operations among the Jewish people in the United States.

2. This Society is free from a sectarian character. Its officers are chosen from the various evangelical denominations, and hence, while a society conducted by an individual denomination can avail itself of the resources of a small branch only of the Church, this Society becomes the great reservoir of the various streams coming from every branch of the general Church, and which, by the united wisdom of the Church, are again dispensed to their useful destination.

But more. This Society, from the fact of its composite character, cannot be suspected of attempting to propagate anything else but a pure Christianity, free from the

trappings of particular creeds, of which the Jew is so suspicious.

3. Should this Society abandon the enterprise of Christianizing the Jews in this country, it is not at all likely that any direct and united effort will be soon directed to this end; and the firm conviction in the minds of thousands that now is the set time to favour Israel, and the heart's desire and prayer to God that they may be saved, will prove abortive and ineffectual for the want of a way of their practical operation.

But again, this Society, in the esteem of the Jews, is the exponent of pure Christianity. It is truly benevolent in its character. It has not only given the bread of life, but the cup of cold water to the outcast, down-trodden, persecuted, and universally hated covenanted people of God; and while it excites their jealousy and their hostility, it disarms their prejudices, and inspires confidence in our holy religion. They had seen Christianity only in its fantastic garb, with its truths in a garbled form, in the Roman hierarchy, or the cold and lifeless Protestantism of the old world, and had not discovered any superiority in it over Judaism, before they began to mingle with us,—when instead of frowns, stripes, and banishments, they behold the whole Christian heart sympathizing with them in their affliction, and prompting to generous effort to meliorate their condition. Now let this Christian heart cease to pour the vitality of religion into this reservoir, and through it cease to conduct it in healthful streams to water his soul, the Jew will rightly suspect that it has ceased its beatings. His old apprehension of persecution and con-

tempt of Christ will take new possession of his spirit; he will stand aloof from all sectarian advances, and hug his own delusions more closely than ever before. The Jew knows well that Christianity professes to be a religion of love,—that love in activity begets intimate union. But he also knows that there is no true love where there is no external union: he will therefore regard with much more suspicion any effort made for his eternal good by any other than that made by Christians united.

In consideration of such reasons, a fearful responsibility rests upon the Christian community to sustain an institution so well adapted to promote Christianity among a people remarkable for native sagacity, for intelligence, for social unity, for superstition, for suspicion, and for morality, when compared with other races who have not been operated upon any more than they by Gospel principles.

We pass now to the consideration of a few objections, raised in the first instance against any effort made for the Jew; and in the second instance against any effort made through this Society.

1. What call is there for a special mission to the Jews any more than to any other race of foreigners who may land upon our shores?

The same call there is, and more so, for a distinct mission to the Romanists of our country. The latter are more accessible to the means of salvation by Jesus Christ than is the Jew; but for all that Christians generally feel that the system of religion of the former is so exclusive and antagonistic to ours, that unless special effort be made, thousands of

our fellow-creatures will perish in the very midst of Gospel light. But how much more antagonistic is Judaism than Romanism to a pure Christianity ! Is not the Jew taught, from infancy, to hate the name of Jesus of Nazareth, and to shun the temples erected for his worship, and despise the disciples and discipleship of the apostate Nazarene ? When a race or community of idolaters, with all their prejudices and heathenish practices, are found in our midst, we do not expect that they are coming voluntarily, and without solicitation, into the full blaze of that light which is so destructive of their cherished opinions and the happiness which they derive from them. No more do we expect the Jew, sitting in the region of death's shade where his spirit is solaced only with the dreams of imagination, is coming forth to walk in a path whose glory dazzles his vision, and reveals his deformity and wretchedness. No ; we must open a passage to his dark retreats, and let the beams of the Sun of Righteousness burst in upon him at its rising.

2. The Jews are a race especially cursed of Jehovah, and that curse consists in absolute blindness to the truths of Christianity, and hardness of heart to its principles and practice. What use is there in labouring for their conversion ?

We answer in Scripture language : " For I would not, brethren, that ye should be ignorant of this mystery, (wonder,) lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Facts corroborate this statement. There

have been conversions to Christianity among the Jews in every age. Even in our own country there are more than one hundred Christian Israelites, among whom are found some, whose piety and holy living will bear a comparison with many Christians of primitive times. More than twenty of this number are preaching the Gospel of Jesus Christ, and sustain a reputation not inferior to that of other ministers. Five or six of the whole number are in a course of preparation for the same high calling.

3. The Jews are not accessible, and it costs more time, labour, patience and money to bring forth fruits among them than any other people.

It is true that we are the stewards of God and need to practice the strictest economy in his service ; but we are not to forget the principle, that where sin hath abounded, grace shall much more abound. It may be found that there is much more rejoicing over one repentant Israelite among the angels, than over ninety and nine of those Gentiles who have been nursed in the lap of piety, and educated around the Christian family altar. It is a greater triumph of grace to win one of the outcasts of Israel to Christ, than a whole army of those whose hearts have been in a course of preparation for years to receive the Gospel. But the objection is not altogether true. The Jew is more accessible upon the subject of Christianity than is generally supposed. He has moral wants as well as others. He feels the need of some atonement for his moral delinquencies. His hopes have looked forward so long to a

coming Messiah, that he is becoming discouraged, and begins to distrust the efficacy of his own system of salvation. He daily meets with the noble-hearted Christian, and is greatly disposed to lend an attentive ear to the voice of instruction, which speaks of peace, joy and safety for the immortal part.

There are difficulties in our way. Those whom he calls "Master, master," stand between him and us; but we frequently meet upon some by-path or in some secret retreat, and converse about the beauties of our holy religion. His heart then burns within him; the tear will come out of its hiding-place, and tell of emotions struggling in the bosom which he would gladly have concealed. Human nature is too strong for his prejudices, and the truth of Christ crucified pierces and subdues his spirit.

4. A large proportion of those who profess Christianity, sooner or later apostatize.

This is not true either in the old or new world, when they have been properly instructed into the truths of Christianity before their professed conversion. That many for purposes of gain impose upon Christians, who, from a sickly sort of sympathy for Israel, forget that they are the chief of sinners, will not be denied; but that any remarkably extensive apostasy has ever taken place among Christian Israelites in any age, cannot be shown. Some of the richest ornaments in the diadem of Jesus will be those Christian Jews who are now living.

5. Your Society can show little or no fruits.

Are you quite sure of this? Of what fruits do you speak? There

are two views which may be taken of the success of any efforts to Christianize a whole race of people. One is a contracted view, and takes in for contemplation only the incidental effects in the unfolding of a comprehensive scheme. Those who take this view continually clamour for immediate conversion of individuals. The other view is more enlarged. It embraces the whole prospect from horizon to horizon. Those who take it do not care for the few drops which precede the approaching shower. They are preparing for the "time of refreshing from the presence of the Lord." This preparation consists in removing the prejudices of those whose salvation they seek. This object the Society has been gradually accomplishing, by proving to the Jew that the true Christian heart is one of love, of benevolence, of long-suffering and zeal. This preparation consists, also, in continually agitating the mind of the subjects of Christian love with Gospel truth. This, the Society has been doing for a term of years, by controversy, by publication, by missionary efforts, by private interviews, by mutual discussions, by exhibitions of Gospel truth in active benevolence towards the Jews. This preparation, also, consists in breaking down the middle wall of partition which nominal and false-hearted Christianity has built between the Israelites and Christian sympathy; and in exciting in the whole Christian community a heart's desire and prayer to God for Israel's salvation. This the Society has done. Everywhere we meet with little clusters of devoted Christians who pray and labour for this glorious object. This

feeling is increasing, and it needs only the watchmen to lift up the voice and cry that the morn of Israel's salvation is dawning, to arouse the whole sleeping Church from its slumbers, to greet the Sun of Israel's glory and mercy rising with healing in his beams.

6. Your Society in many of its plans has signally failed, thus revealing a want of wisdom to direct its zeal, and is therefore no longer entitled to the confidence of the Christian community.

That this Society has abandoned many plans which from time to time it has adopted to meliorate the condition of the Jews, is not denied; but it must be remembered that these plans were concocted and adopted by the united wisdom of a large class of the best minds in the country. Distinguished names could be mentioned who took an active part and displayed a sanguine zeal in carrying into execution the plans for colonizing the Jews, for relieving their temporal distresses, and educating them in the principles of Christianity in an institution established for that purpose. But the wisest may grow wiser. The Society has for its main object, at present, the sending the light of Christ's kingdom among the Jews, to enlighten their darkness, and turn them from Satan unto the living God, through the faith that is in Jesus Christ. They are determined to know among them naught but Jesus Christ and him crucified. They will hereafter send among them the missionary and the colporteur. This Society therefore *has* claims to Christian confidence, and until superseded by a more efficient institution, with similar aims,

it will continue its work of good among the scattered and peeced Israelites. This is a day of small things; but it must not be despised. The walls of Jerusalem will be rebuilt, even if the work must be wrought with one hand, while the other holds a weapon.

THE SEPHARDIM AND THE ASHCANAZIM.

THE modern Jews of Syria and Palestine are divided into two great classes, severally denominated the Sephardim and the Ashcanazim; the first consisting of the descendants of the Spanish Jews, banished from Europe in the reigns of Ferdinand and Isabella, and of Charles the Fifth; and the second, being chiefly from Poland and Germany. The Sephardim are the most wealthy of the Syrian Jews. At Damascus their houses are adorned with great splendour, though fear compels them to present a mud wall on the outside to the eyes of an unjust and avaricious pasha. In Jerusalem there are very few wealthy Jews; of this class are the proper Jewish inhabitants of the country, since the time, at least, of their Spanish expulsion, the Ashcanazim consisting in chief (though not entirely) of persons who have come to the Holy Land from religious motives, with a view of ensuring a passage to heaven by laying their bones in the valley of Jehoshaphat. Judæo-Spanish, (a mixture of Hebrew and Spanish,) Spanish, and Hebrew, are the languages chiefly spoken among the Sephardim. They are a very handsome race, with black eyes and hair, and the young women are often of great beauty. Their dress is very much like that of the Moslems, though somewhat less gay: a turban, an under surtout or tunic with sleeves, bound round the waist with a silk or shawl girdle, and extending nearly down to the feet, a loose over-coat, lined with silk or fur, with red or

yellow sleeves. This is the everyday garb. The learned, the rabbies, and some of the students, wear a high, dark blue velvet cap, having a black and white scarf or turban wound round the lower part, a singular head-dress, peculiar to the Jewish people. They pretend that the whole of this dress is very ancient—upon what foundation, I know not; but it gave an interest to their costume to imagine that it might be nearly the same as that worn by our blessed Lord and his apostles. . . . The Sephardim have in most cases a separate synagogue from the Ashcanazim, but they have only one chief rabbi. With this class are generally associated the Jews of Tunis and of North Africa, who are mostly of the same Spanish descent. The *Aschanazim*, though poorer in general than the last-named class, are said to be more addicted to learning, and to be stricter in their ceremonial observances. — *Woodcock's Scriptural Lands.*

For the Jewish Chronicle.

LITERAL INTERPRETATION OF THE PROPHECIES.

For ordinary thinkers, much obscurity is thrown over the interpretation of the Scriptures by the technical terms made use of by the learned. The terms *literal* and *spiritual*, especially in their application to the prophecies, have been the source of endless confusion in the minds of thousands. Suppose we altogether dispense with these terms and enter upon an investigation of the will of God to man in a common-sense way, without the aid of any scientific formularies or technicalities: will not the great mass of readers and inquirers after truth be more likely to arrive at just notions and opinions?

Most of the prophecies are couched

in figurative language. The use of a figure in the expression of our thoughts and feelings, is always to make a more clear and vivid impression upon the mind of the reader or hearer. Whenever a figure is made use of by a sensible man, either to illustrate, to beautify or enforce, he will have already advanced in plain language, or in a figure well understood, the subject which is to be illustrated, beautified or enforced; otherwise we might grope in darkness forever without arriving at his meaning. Our revelation from God was given through the agency of sensible men, who used figurative language to express clearly what plain language could not. To illustrate this point we refer to a beautiful passage in Matt. xii. Christ had just restored to soundness a withered hand. The Pharisees in their envy took occasion of the circumstance of his working this miracle upon the Sabbath-day, to hold a council against him; but he withdrew himself from them, and great multitudes followed him, and he healed them all. "And he charged them that they should not make him known." The reason is given by Matthew: "That it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant whom I have chosen, my beloved in whom my soul is well pleased. I will put my spirit upon him, and he shall show judgment to the Gentiles. He shall not strive nor cry, neither shall any man hear his voice in the streets." Then the prophet introduces a figure to illustrate and enforce what he had just spoken, viz., that he should not strive, &c.: "A bruised reed shall he not break, and smoking flax shall

he not quench, till he send forth judgment unto victory." But how does the figure illustrate the point in question?

Christ proceeds upon his errands of mercy and good, not as a procession to the house of the bridegroom, with lighted torches of flax fixed on the ends of reeds, who, when arrived at their destination, having no further use of their reeds and torches, quench the one and break the other, the noise of which deafens the ear and confounds the senses of the bystander; but he goes forth so silently that the breaking of a *bruised* reed and the quenching of *smoking* flax would make more noise than he. The unostentatious manner in which Christ proceeds on his career to "bring forth judgment unto victory," is the subject which is illustrated and enforced by the figure of the bruised reed and the smoking flax. It is the right application and interpretation of these figurative illustrations that alone render many parts of Scripture, and especially the prophecies, intelligible. But to do this we need to proceed with the language of Scripture upon the same principles that we apply when we would understand the language of any other book. When we investigate a prophecy we must ascertain, first of all, what is its subject, next what is said of the subject, then whether the latter is expressed under figurative language; if so, what is its import.

In this simple manner let us examine the first and leading prophecy of the Scriptures: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." What are the

subjects of this prophecy? The woman, Eve, and her natural descendants on the one hand, and on the other the wicked spirit that deceived her, and all his natural descendants. The natural descendants of Eve are the human race; of the serpent, the wicked spirits at whose head Eve's deceiver stood. What is said? That the seed of the woman shall bruise the serpent's head, and the serpent shall bruise his heel. This predicate, or second part of the prophecy, is under a figure. To bruise one's head, is to destroy him; to bruise one's heel, is to harm, annoy and disable without destroying. Then the evil spirits, with the one that deceived Eve as their leader, shall go forth to harm, annoy and disable, but not entirely destroy the race of men; but the human race shall at length prevail over these wicked spirits and finally succeed in destroying them. If it be said that the seed of the woman refers to Jesus Christ as the Saviour of the world, we do not deny it, as he is one of the human race, a descendant of the woman.

(To be continued.)

SHILOH.

SHILOH is in utter ruin: it had been inhabited about a century ago by Arabs, but they left it and went a mile further east, to a place which is called Kiriooth. As I walked about on the ruins of this once so favoured spot, I called to mind the interesting and important scenes of bygone days, which opened and closed here. The Tabernacle and the Ark were placed here after the country was subdued under Joshua. Elkanah's wife prayed here for a son, and was heard; Samuel, dedicated to the Lord, served the priest Eli, when the Lord appeared unto

him, and revealed unto him what should happen to the house of Eli. From this place the Ark was taken into the camp of the Israelites, when waging war with the Philistines, but the Lord permitted the Ark to be captured, Eli's sons perished in battle, Eli himself died here, and the Ark never returned to Shiloh. God forsook it on account of the wickedness of Israel, as mentioned in Jeremiah vii. 12; xxvi. 6; and other places. For situation, the place is beautiful, upon a fertile hill, surrounded by higher mountains, commanding an extensive view. Mrs. Ewald took a sketch of it, and gathered flowers to take with us as mementoes of this place of Scriptural renown.—*Rev. F. C. Ewald.*

For the Jewish Chronicle.

NATIONALITY OF THE JEWS.

It is impossible to view the religion of the Jews, from its first revelation to the present day, without acknowledging that it came from the fount of Truth itself. The perpetuity of its forms and observances is equalled by that of no establishment purely human. Nor could it have been possible, without the intervention of Heaven, for this strange race to have preserved its individuality, even to retaining physical characteristics, mingled as it has been with every nation during the lapse of some hundred centuries, which have carried from the earth every living vestige of its ancient contemporary tribes.

Degraded, almost crushed as the Jews have been, and still are, in less favoured countries than our own, oppression has never been galling enough to tempt them to forget that they were Hebrews, or force them to compromise their time-worn worship. Their ritual, save what local influences made necessary, has

known little change since their "fathers worshipped on the mountains of Judea." True, as a nation, they are now, as it were, "weeping by the waters of Babylon," their harps noiseless on the willows, their temple a pile of desolation, and Jerusalem, their once loved Salem, theirs no more. "Behold the Lord our God is one," is no longer the watchword within the sacred fane, but the cry of the muezzim is heard from the lofty minaret. Without a home they may call their own, aliens in every land, the children of Israel are traversing the wilderness of the world, although now undaunted by the terrors of mount Sinai, yet, alas! unwon by the sweet harmonies of mount Zion. Without Moses to lead them onward, they turn from the guidance of "that Prophet" whom their great lawgiver prefigured. Their day of grace is over, and though the darkness of midnight is around them, they have now no pillar of fire to go before them.

But without leader or teacher, without prophet or king, city or temple, they bear the same character, individually and relatively, as of old; and these peculiarities, summed together, constitute them a distinct race amid a myriad of others. Many pious hearts are prone to wonder at the continued existence of the Jews so many centuries after the cruel rejection of the Messiah, thinking that national crime was sufficient to warrant their utter extermination. Others, again, look upon their pitiable condition as a monument of Heaven's justice, by the eternal record of that awful oath by which the retribution of a fearful sin was entailed upon the offspring of the blasphemers, marking them as

the toy of persecution for every succeeding age. Their preservation is a monument, but not of wrath, rather of God's mercy to the world. Doubtless, the circumstances which have transpired against the extinction of the race, have been providentially ordained. The Jews are a living testimony to the truth of revelation, and a visible link between the past and present. Infidelity has no more pointed refutation than the mere fact of the existence of this people, identical with that of the same name commemorated by traditions, whose falsity it would be venturesome to assert. The general skeptic himself declares that error is shortlived: how then can he view the antiquity of the Jews as a religious body, and their rigid adherence to a form of worship during four thousand years, without feeling that their religion was a direct revelation from God, and received exactly as they professedly hold it? If truth only is immutable, then it must be admitted that Judaism was not based on human structure, nor is it the offspring of a fallible philosophy, to be swept away by the tide of improvement, or the march of intellect.

Nor has the *groundwork* of the Hebrew faith been undermined by the new revelation through Jesus. The sacred import of the Decalogue remains the same, notwithstanding the giving of a new commandment. Ancient sacrifices, it is true, no longer avail, but Faith can read their meaning still. There is no sacrifice, it was said. Oh! that each son of Abraham, wearied with expectation, would remember the words of his own prophet: ♦ The sceptre shall not depart from Judah, nor a law-

giver from between his feet, until Shiloh come." The sceptre *has* departed, the lawgiver has passed from the temple, and where, ye long-beloved race, where is your Shiloh, where "the Star that should rise out of Jacob?" No wonder that ye sicken with expectation and long-deferred hope, when your fathers have turned from the consolation of Israel, refusing the sceptre that would make them kings and priests forever, and blinding their eyes to the radiance of the star which rested over Bethlehem, whose light was only lost in the glorious rising of the Sun of Righteousness. "Father, forgive them, for they know not what they do," is yet the prayer for erring Israel.

The Christianizing of the Jews is a far more difficult task than the conversion of the heathen: for Israel is conscious of its birthright, and the Divine origin of its revelation; and though the Jews live in the midst of Gospel light and truth, they are as ignorant of the doctrines of Jesus, as the savage of Africa; for the New Testament is a sealed volume to them, and what they *see* in Christianity seems diametrically opposed to the tenets of Judaical law. "Remember to keep holy the seventh day," is the command they have always revered; yet in Christian countries, the seventh day is no more holy than the sixth, or any other but the first, which is generally regarded with every outward sign of decorum. Again, they have always observed certain times and seasons with particular ceremonies; but the Christians recognize no such periods, substituting days as commemorative of events in which the Jew has no interest.

Another cause of the slow Christianizing of the race is found in the popular idea that a converted Israelite is no longer an Israelite; that to become a Christian he must forsake the faith of the prophets. Nothing could be more revolting to the Jew, to say nothing of the absurdity of the idea: it would be as sensible to tell a Catholic Frenchman, that in becoming a Protestant he ceases to be a Frenchman. Banish the terms, converted Jew, proselyted Hebrew; let *Christian Israelite* become the most exalted name on earth, blending in its significance the purest faith and noblest lineage, teaching the Jews that in following Jesus of Nazareth as their Messiah, they do not yield one inch of their inheritance, and that the law, with its rites and sacrifices, but typifies a purer faith, and "the Lamb slain from the foundation of the world." Then would Jewish ears thrill, and Jewish hearts beat with joy, and Israel, redeemed Israel, would break forth in the song of Moses and the Lamb, exclaiming to their once unknown Redeemer, "Thou only art holy, great and marvellous are thy works, just and true are thy ways, thou King of saints!"

Let Christianity proclaim herself to the Israelite, as the structure reared on the immutable truth revealed to God's ancient people; let the New Testament be shown as the embodiment of the Old, and by no means abrogating the law of the ancient dispensation. But the new commandment did not come amid darkness and thunder from Sinai, but breathed in the tones of a Saviour's love, from the mercy-seat. God now is not clad with fire and lightning, but robed in grace and

mercy; his sceptre not the rod of fear, but the friendly crook of the good Shepherd. Canaan no more luxuriates in beauty as the promised land of rest, but a fairer than that most goodly land is the kingdom of peace and love. Jerusalem and its temple are in ruins, but there remaineth a temple nobler than Solomon's; and to the tempest-tossed Hebrew is the promise of an eternal city, even the New Jerusalem.

THE JEWS IN CHINA.

WE do not know very much about our co-religionists in the Celestial Empire. The veil of mystery in which China for so many centuries was enveloped, deprived us also of identical facts concerning our brethren in the eastern part of Asia. The little we know we will not withhold from our readers. According to the best information, the first colony was founded under the Emperor Kao-ti, at the time of Antiochus the Great; the second under King-ti, at the time of the Jewish-Syrian war; the third under Johao-ti, at the time of the Jewish king, Alexander Tannai; the fourth under Gnai-ti, at the time of the death of Herodes; the fifth under Ming-ti, at the time of the destruction of Jerusalem; the sixth under Jshe-ti, shortly after the war of the Jews against the Roman Emperor Adrian; the seventh under Li-ti, at the time of the Roman Emperor Septimus Severus. Probably all these Jews came from Mesopotamia, and it seems that the important trade with silk brought them to China. But they were not only merchants, but were also engaged in agriculture and scientific studies, and their connections were of great use to the Chinese empire. An old inscription speaks of their industry, piety and honesty in the most favourable terms. They were therefore promoted to high offices, and some of them were also mandarins. The

cities they inhabited, were Hang-tscheu, where the culture of silk flourished; Ning-hia, one of the great commercial places; Pekin, the capital of the empire; and Kai-fong-fu, where, after the ruin of all the others, a Jewish congregation is yet in existence. They are all Rabbinites, and are called at present the bearers of the yellow hat, (that is their sign,) or the vein-cutters, (porshen.) Their synagogue, called Beth-El, is surrounded by trees and Chinese tents. A large fore-yard leads to the building. At the right side is the butchery, where the Kosher-meat is sold; at the left is the bath (Mikweh) for the ladies. The synagogue is clean and plain; the walls thereof are adorned with inscriptions of the names of the most influential brethren of old, and yearly on the day of their death, according to the Chinese customs, incense is burned before those monumental inscriptions. They have no ark; in the place of our ark, stand in a half circle twelve scrolls, in commemoration of the twelve tribes, and on a higher place stands a thirteenth one, in the memory of Moise. By the inundations of the Hoangho they have lost many of their books and much of their property; but by the Celestial government itself they appear never to have been molested.—*Rev. Dr. Lillienthal.*

A SAIL ON THE DEAD SEA.

A LIGHT air from the south induced me to abandon the awning and set the sail, to spare the men from labouring at the oars. A light tapping of the ripples at the bow, and a faint line of foam and bubbles at her side, were the only indication that the boat was in motion. The Fanny Skinner was a mile astern, and all around partook of the stillness of death. The weather was intensely hot, and even the light air that urged us almost insensibly onward had something oppressive in its flaws of heat; the sky was unclouded, save by a few faint cirri

in the north, sweeping plume-like, as if the sun had consumed the clouds and the light wind had drifted their ashes. The glitter from the water, with its multitude of reflectors, for each ripple was a mirror, contributed much to our discomfort; yet the water was not transparent, but the colour of diluted absinthe, or the prevailing tint of a Persian opal. The sun we felt was glaring upon us; but the eye dared not take cognizance, for the fierce blaze would have blighted the powers of vision, as Semele was consumed by the unveiled divinity of Jove. The black chasms and rough peaks, embossed with grimness, were around and above us, veiled in a transparent mist, like visible air, that made them seem unreal; and 1,300 feet below, our sounding lead had struck upon the buried plain of Siddim, shrouded in lime and salt. While busied with such thoughts, my companions had yielded to the oppressive drowsiness, and now lay before me in every attitude of sleep, that had more of stupour in it than repose. In the awful aspect which this sea presented when we first beheld it, I seemed to read the inscription over the gate of Dante's "Inferno"—"Ye who enter here leave hope behind." Since then, habituated to mysterious appearances in a journey so replete with them, and accustomed to scenes of deep and thrilling interest at every step of our progress, those feelings of awe had been insensibly lessened by deep interest in the investigations we had pursued. But now, as I sat alone in my wakefulness, the feeling of awe returned; and as I looked upon the sleepers, I felt "the hair of my flesh stand up," as Job's did, when "a spirit passed before his face;" for to my disturbed imagination, there was something fearful in the expression of their inflamed and swollen visages. The fierce angel of disease seemed hovering over them, and I read the forerunner of his presence in their flushed and feverish sleep. Some, with their bodies bent, and arms

dangling over the abandoned oars, their hands excoriated by the acrid waters, slept profoundly; others, with heads thrown back, and lips cracked and sore, with a scarlet flush on either cheek, seemed overpowered with heat and weariness in sleep; while some, upon whose faces shone the reflected light from the water, looked ghastly, and dozed with a nervous twitching of the limbs, and now and then starting from their sleep, drank freely from a beaker, and sank back again to lethargy. The solitude, the scene, my own thoughts, were too much. I felt, as I sat thus, steering the drowsily-moving boat, as if I were a Charon, ferrying, not the souls, but the bodies of the departed and the damned, over some infernal lake, and could endure it no longer: but, breaking from the listlessness, ordered the sails to be furled and the oars resumed—action seemed better than such unnatural stupor.—*Lynch's Expedition to the Dead Sea.*

EXTRACT OF A LETTER FROM JERUSALEM.

"JERUSALEM!" I exclaim twenty times a day; "is it possible the wish of years is gratified, and I am walking through its streets, breathing an atmosphere, every breath of which is a consecrated association?" I pause at places which seem to be familiar spots, hallowed by some remembrance of Jesus. *Here* He lingered amid a wondering crowd; *there* He healed the sick, or raised the dead; this low hovel, perhaps, is built on the spot where stoop some humble dwelling where He found rest and shelter; yonder is the site of some noble mansion, where He taught "how hardly should the rich man enter the kingdom of heaven."

We talk of classic ground, and the spell cast around the haunts of

Pagan devotion: but what in the beauty of Greece or the glory of Rome, can awaken sensations such as spring from associations of Jerusalem?

And am I not particularly happy to find myself here at this season—the Easter festival of Christians, and the time of the Jewish passover? I have been here a week, with L. only; for the others of our party preferred lingering at Rome, during the pageantry of the Holy Week, to receive the Pontifical benediction, and witness the performances of Good Friday and the following Sunday. But I preferred to commemorate the passover at Jerusalem, to seek the garden of Gethsemane on the great night of the festival, to weep in spirit on the morrow, and at night steal forth beneath the pascal moon, and see, as it were, its bright, cold rays reposing on the sealed sepulchre, waiting for the first gleam of day to yield its precious charge.

It is not easy, from the present condition of Jerusalem, or any part of Judea, to identify them with the glorious city and goodly land which awakened the eloquence of the psalmist, or the full-toned raptures of the prophet. In no place are the descendants of God's ancient people in a more pitiable condition than in this city, once their own—strangers in their own land, and outcasts among an infidel race. Confined to an obscure portion of the town, living in a degree of poverty nearly too abject for conception, the condition of the Jews is far worse than that of the miserable emigrant on our own shores.

A day or two since we ascended the hill endeared to every heart as

the mount of Olives. A stranger had anticipated us, and was gazing upon the city with an earnestness scarcely interrupted by our arrival. We exchanged civilities, and before we parted, had a pleasing conversation. There was a warmth and enthusiasm about him that pleased me, and from his reverence of manner I fancied him a Catholic, and made some remark implying my belief, when he turned to me with a never-to-be-forgotten grace, and said, "You are mistaken, for, to use the beautiful language of one of my own faith, 'I am of that belief of which the disciples were, before they followed their Master;' and like him have sought the brow of Olivet to weep over Jerusalem, and lament the transgressions of my people."

He was a loyal Israelite, and worthy of his ancient lineage.

I shall leave this place in a few days, but I have memories that will endure as long as I live; and sure am I, if ever I do anything for the cause of missions, it will be toward bettering the condition of the Jews in their own Jerusalem.

April 22d, 184-.

JEWISH FESTIVALS.

NO. II.

THE next in order is the DAY OF ATONEMENT, which happened this year on the 26th of September.

This is by far the most important festival in the Jewish calendar, for it has a personal reference to each individual in the congregation of Israel, and that reference has respect to the sins which have been committed against God's holy and righteous law. Accordingly it is most strictly observed by every one who *pretends* to the name of Jew.

Even those who pay but little, if

any respect, to all of the other observances during the year, seem to feel that there is great importance, as well as merit, attached to this day. You who live in the city, might have observed, as you passed through the streets on this day, many stores closed, *which are always opened throughout the year, even upon their Sabbath*. If you were in the habit of attending the synagogue, you might have recognized the faces of those who you did not know were Jews, and whose presence is never known by the *chazan* (reader) at any other time, but who appear on this day, if you were to judge from their solemn faces and most sanctimonious demeanour, to be the strictest observers of the Jewish laws and ceremonies. Those among the Jews who are conscientious in their attendance upon the solemn services of the synagogue, notice and lament as much as is possible, this carelessness of their brethren; but with a *charitable* and lenient spirit, they are willing to hope that this apparent repentance is "*efficacious with God*," who "desires not that the sinner should perish, but that he should turn from his evil ways."

Before proceeding with our remarks as to the preparation which is enjoined and considered necessary for the proper observance of this day, I will refer you to its origin. We find it in Leviticus xvi. 29: "And this shall be a statute forever unto you, that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: for on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a Sabbath of rest unto you."

Immediately after New Year's day, the Jews begin to prepare for the day of Atonement, which begins on the evening of the ninth day after the former. The intervening days, including the Day of Atone-

ment, are called "*The Days of Repentance*." They say, that although God decrees on the first day of the new year who shall die in the following year, yet he may alter this decree, if in the "days of repentance" he sees a sincere contrition for sin, evidenced by works of righteousness (charity) and frequent and continued prayers. Of course it is the custom to be more particular in attendance at prayers, more exemplary in conduct, and more generous in the bestowal of alms, now than at any other time.

The MASTERS of Israel say, that "On New Year's day three books are opened, one for the *confirmed just*, and one for the *confirmed impious*, and one for those *between the two extremes*." "The first," they say, "are immediately inscribed in the book of life; the second are written in the book of death; and the third remain undecided until the Day of Atonement." If then they heartily repent of their sins, they are inscribed on the first, if not, they are inscribed on the second book. And as no one can decide or presume that he is among the "*confirmed just*," it is only by sincere contrition that he can hope to escape the doom of the "*confirmed impious*."

They, therefore, during the interval allowed by God, rise early in the morning and repair, fasting every day till noon, to the synagogues to read poems, which is considered very meritorious. And on the day previous to the festival, most of them provide a fowl, (a white cock is preferred,) which is sent to the proper person to be slain. Afterwards, it is taken by the legs, and with uplifted hands, swung nine times around the head by him who makes the offering, who addresses a supplication to God that *the sins he has been guilty of during the year may be transferred to the fowl*. It is customary to give the fowl, with a donation, according to his ability, to some poor person to eat. The strict Jews are very tenacious on

this point, and expect that they are thus justified in the sight of God.

On the afternoon of the ninth day, they partake of a sumptuous feast, (at home,) which is obligatory. The Talmud says: "'Ye shall afflict your souls on the ninth day of the month.' Rab. Chiia, the son of Rab. Ashi, saith, 'He that feasts the ninth day is considered to have fasted on the ninth and tenth days.' The reason is, that after enjoying the good things of this world, it requires a greater command over one's passions and desires to reduce them to that subdued state which is to attend the afflicting of the soul. For the Jew is on this day to divest himself of all earthly passions, thoughts, and considerations, and is to prefigure to himself that future state of blessedness and purity to which in another world he is destined."*

After this, they assemble at the synagogues, and the fast begins. We would here remark, in order to show the strictness of Jewish fasts, as well as the generality of this, that every boy over thirteen, and every girl over fourteen, is obliged to fast the whole of the twenty-four hours of the Day of Atonement: they do not merely abstain from animal food, etc., but water is not permitted to pass through their lips; and if by accident or forgetfulness a straw or anything should be put in the mouth, to the more pious this is a source of great grief. During the evening, it is customary for parents to pronounce a blessing upon the heads of their children with as much earnestness and solemnity as though this was the last night they had to live on earth.

After reaching the synagogue, the person whose duty it is, (we call

* It is customary in many places for the Jews to repair to the burial ground, after morning prayer, and address the dead in general, going from one class of graves to another, invoking them all to intercede for them on the next day. They continue there, praying and weeping, till hunger and fatigue remind them that it is time to return home.

him the Clerk,) offers up a blessing, and then the free gift offering. Every one gives an amount of money, which is offered up to the Lord and inserted in a book kept for the purpose. These offerings go to defray the expenses of lighting the synagogue for the year, which are very heavy, as they burn wax candles, deeming that tallow would defile the place.

Now begins the evening prayer of the fast. To one who visits the synagogue to-night for the first time, the sight must be awfully solemn. The Reader, and a great number of the congregation, are clothed with the shrouds in which they are to be buried, and the effect of the strong light upon the ghostly-looking figures around the synagogue passes all description. They continue in prayers and supplications for about three hours; and some never leave the spot upon which they stand during the whole twenty-four hours, and those who retire to their places of abode, return at a very early hour on the next day. They then say the morning prayers, which they must begin as soon as they reach the synagogue. They then say the prayers peculiar to the day; after which they take out the law from the ark in which it is kept, (being placed there and taken out always with a great deal of reverence and ceremony,) and read from the 1st verse of the 16th chapter of Leviticus to the end of the last verse; then from the 7th verse of the 29th chapter of Numbers to the end of the 11th verse; then a portion of the prophets, which is from the 14th verse of the 57th chapter of Isaiah to the end of the last verse of the 58th chapter. The prayer for the prosperity of the government is then said, and the law is put back in the ark. Here ends the morning prayers and services, which last for about six hours. They continue reading, according to the prayer-books, such Scriptures as are applicable to the day, and in supplications from morning till night, being in the synagogue for at least twelve

hours without intermission. The horn is then blown to signify that the service and the fast are then ended; and the whole is closed with these words: "In the year to come we shall be at Jerusalem."

After they come from the synagogue, before they break their fast, they say the prayer for the new moon. We would like to give the whole of this prayer to our readers, but it is too long for our present purpose. We will offer only one or two short extracts. They say three times, speaking of the moon: "Blessed is thy Former—Blessed is thy Maker—Blessed is thy Possessor—Blessed is thy Creator." Then three times they say: "As we jump towards thee and yet cannot reach to touch thee, so shall none of mine enemies be able to touch me to harm." Then they say three times: "Fear and dread shall fall upon them; by the greatness of thine arm, they shall become still as a stone; as a stone they shall become still; and by the greatness of thine arm, dread and fear on them shall fall. David, king of Israel, liveth and subsisteth."

Then they say to each other: "Peace be unto you." And they answer: "Unto you be peace."*

It is entirely beyond our power to describe the ceremonies and customs attached to this feast. Nor can any one imagine the solemnity of the occasion. In most synagogues you will see the tears trickling down the sunburnt countenances of the worshippers, and hear mournful sighs from the women in the gallery, which seem to be the evidences of sincere contrition and sorrow for

* The next day they repair to the synagogue as usual, in order to "deceive the devil," who might say to the Lord, "See how soon these people have forgotten their vows and their sins! They fasted and prayed that they might obtain a happy destiny, which having obtained, they relapse into their former carelessness." But this zeal and piety terminate generally with this service, and they do return to the old beaten track of careless security.

the numerous sins of which their consciences warn them, and which they confess in a set form of words, embracing every sin of which they conceive they can be guilty. Poor Israel! O that they could see Him who is the great sacrifice to atone for sin! O that they could find in Him "who was bruised for our iniquities, and by whose stripes we are healed," wisdom, justification, and eternal redemption! Oh that they would look up to that great High Priest who has entered within the veil and there makes continual intercessions: who has "not entered into the holy places made with hands, which are figures of the true, but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the High Priest entereth into the holy place every year with the blood of others, * * * but now once, in the end of the world, hath he appeared, to put away sin by the sacrifice of himself." Heb. ix.—*Southern Baptist*.

THE PORTUGUESE EXILES.

ON Saturday morning two hundred and sixty of these people arrived in our city on the Keystone State, and were immediately transported to canal boats provided to take them to Naples on the Illinois river. They remained in the city over the Sabbath, and attended in parcels at the Clark street Methodist and First Baptist churches in the morning, at the First Presbyterian in the afternoon, and at the Second Presbyterian and Canal st. Methodist in the evening.

Our attendance with them was at the First and Second Presbyterian churches, afternoon and evening, where the exercises were similar. Several psalms were sung by them in their own language; and statements of their history as Protestants, sufferers and exiles were made by Rev. Messrs. Crampton and Lathrop. Their voices are highly melodious; those of the men be-

ing chiefly tenor. Their music is slightly nasal, but most touchingly plaintive and sweet, and drew tears from many eyes.

The history of their sufferings, as given by Mr. Crampton, is as follows: The island of Madeira, situated southwest from Spain and northwest from Africa, contains about 112,000 souls. The people are Portuguese, and the island belongs to their government. They were all Roman Catholics up to 1838. At that time there was not a Bible in the island, and very few of the people had ever heard of such a book. In that year Dr. Kalley, a Scotch minister and physician, went to reside there for the health of his wife. He possessed an immense fortune, and immediately, at his own expense, began to establish schools at and about Funchal, which is the chief city of the island. In these schools the chief book was the Bible. These schools soon became popular, and included as pupils more than 800 adults and many children. The authorities of the city, in view of their benefits, passed a vote of thanks to the munificent Scotchman for his beneficial labours.

But the reading of the Bible soon developed itself. These 800 pupils soon became convinced of the worthlessness of their superstitious, and began to neglect confession and the practices of the Church. The priests took the alarm and declared that Dr. Kalley was guilty of introducing *heretical books*, viz., Bibles, among the people. They took their measures, and every teacher in the school was summoned before the authorities, and prohibited from teaching any more. Thus the schools were all suppressed. But the work of Bible-reading still went on, and one and another of the readers became converted to Christ. More active means were taken. The houses of the Bible-readers were attacked and sometimes burned or torn down, and their meetings dispersed.

It was also determined to get rid of Dr. Kalley. His house was at-

tacked by a mob, and his furniture and library, the latter valued at £10,000 burnt in the streets. Dr. K. had in the meantime escaped, in the guise of a female, being carried in a hammock by four men to a British vessel lying in the harbour. This took place on the 3d of August, 1846, eight years after his removal to the island.

Dr. Kalley being now out of the way, the full force of priestly fury was let loose upon the heretics. They were apprehended one after another and thrown into prison, where some lay six months, some one year, and others two and three years. One young man, now here, a man inheriting a large property, and who was one of the first converts, lay in prison twenty-two months, and his future wife twenty months. Another, Nicholas de Fiera, who also was possessed of a large property, escaped by being hid in a niche in Dr. Kalley's library, behind the book-shelves, just as his pursuers entered for his arrest. He fled to the mountains, where he was hunted by two hundred soldiers for thirty days, living on roots and wild fruits, concealing himself first in one cave and then in another. He saw from a hill in the meantime his own house attacked by eighteen soldiers, who drove off his mother before them with his two sisters—thrusting her forward with an ox-goad, as from infirmity she was able to travel but slowly. He escaped to Demarara, where, two years after, his mother and family followed him. He is now the interpreter for the company.

Another man, Joachim Lomelino, who was the largest landholder in the island, and worth more than half a million of dollars, was imprisoned three years and then liberated on condition of exile. He is here.

A woman, Mrs. Alves, who was one of the first converts, was condemned to death for saying she did not believe the consecrated wafer to be the flesh and blood of Jesus Christ. After being in prison three years, however, her sentence was

commuted and she was liberated on condition of leaving the country. She is here also.

Most of these people were wealthy, and all in good circumstances. But they escaped with nothing. Their chief gathering was at Trinidad, where six hundred of them arrived with intention to settle. But finding the climate and population unfavourable, they turned their attention to our own State, and now five hundred of them have arrived in New-York, and will all be settled this fall. There are about seven hundred more in the West Indies, who will follow as soon as these have secured lands and a home.

They organized a church at Trinidad, and chose a pastor, Mr. De Silva, who died the past year.

Our citizens, when made aware of their case, evinced much sympathy for them; and though but very few, comparatively, knew anything about them, although mention has often been made of them in the newspapers, yet the desire to see and aid them was general. Collections were taken up for them in the several churches with about the following result:—

Clark street Methodist church,	\$200
Canal street “ “	60
First Baptist church,	80
First Presbyterian church,	180
Second “ “	180
	<hr/> \$700

Clothing, boots and shoes, and such other articles, were contributed, probably to the amount of \$300 or more. They proceeded on their way on Monday. Another company will be here this week or next, and will remain in the city two or three weeks.—(*Chicago*) *Prairie Herald*.

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ONE DAY BEFORE DEATH.—Rabbi Eliezer said, “Turn to God one day before death.” His disciples said, “How can a man know the day of his death?” He answered them, “Therefore, you should turn to God to-day. Perhaps you may die to-morrow. Thus every day will be employed in returning.”

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## MISSIONARY INTELLIGENCE.

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### AMERICAN SOCIETY.

#### OUR PRESENT POSITION.

To the inquiry made by many, What is your Society doing? we respectfully reply: After dismissing one of our missionaries to become a settled pastor, another to enter the employment of the Presbyterian Board, and a third who is now sustained by the two Societies in Baltimore which were auxiliary to the parent Society, we have two licensed preachers in the field who act in the several capacities of agents, colporteurs and missionaries. We have lately commissioned the Rev. Bernhard Steintal, a graduate of Andover Seminary, as a preacher of the Gospel of Christ's kingdom to our brethren the Jews in Philadelphia. We have also commissioned Mr. Pigot, our agent, lately in the office of publication, as a missionary colporteur to Charleston, S. C., who will enter upon his new duties as soon as the treasury shall have been replenished by the offerings of Israel's friends.

We have also under our care a student who is preparing for the missionary field. This, however, is not the extent of our plans. Had we the means, we would send a colporteur or missionary to Cincinnati, to New-Orleans, and locate one in New-York city. We have reason to believe that the men for these fields can be obtained, and hope our friends will furnish the necessary means before spring.

### HOPE FOR ISRAEL.

THERE are in our country more than sixty thousand Israelites, and this number is swelled monthly by immigrants from all parts of Europe. There are more than one hundred of the natural descendants of Abraham in our country, who have embraced the Gospel of Jesus Christ. Of this number there are more than twenty preaching Jesus of Nazareth, as the Saviour of men; a remarkable proportion to the whole number of converts; shadowing forth our expectations of the future, when the millions of Judah shall be grafted into the symbolical olive tree. Of this number, also, there are six in a course of preparation for the same work. What encouragement Christians have to labour for the conversion of this people, if one fifth of those who embrace Christianity, become preachers of Christ crucified.

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#### • AN INCIDENT.

HOSPITALITY was a prominent characteristic of the ancestry of the Jewish people. The stranger was ever admitted to their hospitalities. It mattered not what was the rank or condition of the traveller that knocked at the door at nightfall, he was welcomed to a seat around the social board, was made the honoured guest while the host took the place of a servant. It seemed to be a natural impulse of their hearts to do what the apostle urged upon Gentile Christians, "Be mindful to



entertain strangers," giving as a reason, that "some have entertained angels unawares." It is a beautiful thought, that we have entertained angels. It is a holy feeling that leads us to entertain strangers.

An incident recently occurred which suggested the above reflections, and led to others upon the peculiarities of the present age. It was a Christian Jewess entertaining Christian strangers\* that had fled from the cruel persecutions of a nominal Christian government. God hath not cast away his people whom he foreknew, for here is a Sarah bringing a morsel of bread to comfort the hearts of the Lord's messengers before they pass on their way.

#### MR. BONHOMME'S JOURNAL.

SINCE I furnished you with my journal of September, I have had the pleasure of continuing my labours at Alexandria, Va., Washington, D. C., Annapolis, Md., and in Philadelphia, Pa. I have conversed with many, both male and female, of the children of Abraham, and been listened to with every attention; and have also listened to their arguments and objections against Christianity, and at the conclusion distributed religious tracts in different languages, German Bibles and New Testaments. While preaching at A——a, many Jews with their wives were present, and were very attentive. In the afternoon I visited many Jewish families, who received me very kindly and conversed freely upon the subject of Christianity, with the exception, only, of one Jew who opposed Christianity not because he had investigated the subject with a

sober mind, but because ignorant of his own Moses and the prophets. At Annapolis I had conversation with six families of Jews, all of whom received tracts. In Philadelphia I have commenced visiting and distributing tracts among "my brethren, my kinsmen according to the flesh." May it please the Great Head of the Church in due time to bless my feeble efforts. During the month of October I distributed 1167 pages of tracts, 1411 pages of lectures, four German Bibles, two Testaments, and one Hebrew New Testament.

#### LETTER FROM AN AUXILIARY.

THE following extract of a letter from one of our auxiliaries, is inserted to show the spirit that pervades many Christian hearts for Israel. God of Jacob, hear their prayers.

N——, Oct. 26th, 1849.

DEAR SIR:—Miss H. T. having resigned the secretaryship of the N—— Ladies' Jews' Society, the duties of that office have devolved upon Miss L. M. S., to whom it now gives pleasure to acknowledge your favour of October 3d, and to offer you, on behalf of the Society, a cordial greeting as a co-worker in the cause of beloved Israel. We earnestly entreat that your letter may prove the forerunner of frequent messengers to inform us of your welfare, and to quicken us in our duty; for it is a sad truth that there is at present a fearful lack of interest among Christians in regard to the *immediate* conversion of their Jewish brethren. Undoubtedly the great cause of this is to be found in the present lukewarm state of the Church. And when we are, by

\* Portuguese exiles.

God's infinite grace, once thoroughly aroused to inquire what we must do, each for the other, and for those around us who are out of the kingdom, then the question, "What must we do for the Jew?" will be an all-absorbing theme to thousands who have never before thought seriously of their duty in this respect. For that time we look, and for it we ardently pray; and even now we are encouraged to believe that there are some among us whose "heart's desire and prayer to God for Israel is, that they may be saved," and whose faith is firm that the time is not far distant when it shall be said: "Be glad and rejoice with all thy heart, O daughter of Jerusalem. The King of Israel, even the Lord, is in the midst of thee: He hath cast out thine enemy: *thou shalt not see evil any more.*"

Our Society at present numbers about one hundred and fifty members; and though the pecuniary aid offered by us is small, still it is always given with a cheerful heart and with the devout hope that the "Lord will prosper it in the thing whereto it is sent." A quarterly prayer-meeting is sustained by a few of our number, where we trust acceptable incense ascends unto the throne of the Lord God of Sabaoth; and that season of prayer is always felt by us to be not only pleasant, but profitable to our own souls.

We rejoice to hear that you contemplate the enlargement of your plan of operations, and with full hearts bid you God-speed. May the "right hand" of Abraham's God guide you in every step, and "His holy arm give you the victory" over every foe, and may rich and abundant blessings from the Giver of every

good gift more than reward you for all your works of faith and labours of love, until you, and all who by your means have been and may be brought into Christ's fold, shall sit down together with Abraham, Isaac and Jacob, in the kingdom of our God.

Yours faithfully in Christ our  
Lord, L. M. S.

#### LETTER FROM A JEWISH MISSION-ARY.

THE following is a communication from a Christian Israelite, who is engaged in preaching the Gospel of Jesus Christ. It serves to show, what many have doubted, the self-denying, zealous and humble disposition of an Israelite, when once become the subject of the grace of God:—

Having entered the work of preaching very shortly after my conversion from Judaism, I can well understand that my inexperience must be, in a great measure, the cause of the want of greater success in this field of labour; yet may I bless God, that in spite of my ignorance and inexperience, He has made me the means of the conversion of near thirty souls among the Germans in this place, of gathering in of near sixty who profess a desire to flee the wrath to come, some of whom are already safely sheltered from the storms of life in the mansions of eternal bliss. Whoever is acquainted with this portion of Texas, and with its German population, can readily see the difficulties in the way of the missionary. The poverty of the people, the sickliness of the climate for that kind of population in particular, the disappointments they meet with when they arrive here, together with the anxious solicitude about their friends in Europe, cause this people to seek any other place for gathering rather than the church. Added

to this, the want of books for instruction and edification, keeps us almost constantly in *statu quo*. But though all these things are against me, yet the Lord is on our side. His promises cheer my heart, and I can occasionally see that "I have not run in vain, neither laboured in vain." We were obliged to make shift, in a congregation of more than sixty, with eight German hymn books during the whole of last year, their poverty as well as my own not enabling us to send money in advance to Cincinnati to procure more; but now our Sunday-school agent has promised kindly to procure a supply for us. The financial condition of this community forbade an effort for building a church, and we are still worshipping in the Houston Academy; yet does the interest of the work so increase among us, that we have had the house well filled for the last six or eight weeks, with attentive, and I may add serious hearers. Oh that the Lord would stir up the minds of the Germans here to inquire after the way of salvation, and we would soon have a congregation which no house in Houston could contain. Still trusting in the help of God and in the grace of our Lord Jesus Christ, his only Son, our Saviour, and asking an interest in the prayers of the pious, I subscribe myself, c. g.

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### London Society.

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MOST of the foreign missionary intelligence serves to show the accessibility of the Jews to the preacher of the Gospel: a significant refutation of the arguments used by many against any efforts to induce them to give attention to the subject of Christianity.—ED.

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### PALESTINE.

JOURNAL OF REV. F. C. EWALD.

*Tiberias.—Intercourse with Jews.*

It was the Jewish Sabbath, and

soon after our arrival several Jews came into the open court-yard of the house, with whom I entered into conversation. I asked one of them why they did not offer the sacrifices of the Sabbath, as commanded by Moses. The reply was, Because we have now no temple and no high priest; but we expect soon the Messiah, who will rebuild the temple, then we shall offer sacrifices again. I said, There were sacrifices offered by the Israelites long before the temple was built. Joshua, for instance, after having entered this country, built an altar on mount Ebal, and the Israelites offered thereon burnt offerings and sacrificed peace offerings. Why do you not do so? Why do you not build an altar and offer sacrifices according to the law of Moses? One Jew said, The fact is, we might offer sacrifices, but a true priest alone, a descendant of Aaron, could present it before God; at present, however, we know not who is an offspring of Aaron, though there are among us some who are styled Cohanim (priests): yet they cannot prove their right to the name, they have lost their genealogies, and therefore we cannot sacrifice. When Messiah comes, he will know and point out the true priests.

I. Not only the priests have lost their genealogies, but all the tribes of Israel are in the same condition. In our days none knows of what tribe he is, and yet Jacob said, before he was gathered to his fathers, Judah shall remain a tribe till Messiah comes; and as Judah has lost his tribeship, is not this a sign that Messiah has come? You know the Messiah was to come while the second temple stood.

A Jew exclaimed, If Messiah is come, where is he?

I. In heaven, to be our intercessor with the Father. This intercessor is none else but Jesus of Nazareth, who, 1800 years ago, has done many mighty works here in this vicinity.

As long as we remained in the court-yard Jews came in and out, with whom I spoke; however, I

felt fatigued, and we retired to our room.

*Rabbi Jehudah and the Emperor Antoninus.*

Here, they said to me, is the college established by Rabbi Jehudah, the holy, who wrote the Mishna. Here, at Tiberias, is still the subterranean passage to be seen, by which the Emperor Antoninus used to visit our holy rabbi, in order to be instructed in the law of God, and he was obliged to use this passage for fear of his courtiers. When I asked them when or how the rabbi made the acquaintance of the emperor, one Jew replied, Their friendship was contracted when yet infants. The mother of R. J. and the mother of the emperor were great friends. At that time, the then Emperor of Rome prohibited the Jews from circumcising their male children, but the mother of R. J. had this rite performed on her son. She was accused before the emperor, and she and her child were in danger of losing their lives, when the mother of Antoninus placed her own child into the arms of the mother of R. J., and took little Jehudah instead; and thus the peril was avoided, because the mother of R. J. produced little Antoninus, who was not circumcised.

*Discussions on the Talmud.*

Having long listened to these follies which are related at full in the Talmud itself, I entered now deeper into an examination of the work they had praised so much, and pointed out to them how the Talmud contradicts the Bible. I referred to many passages, which could not have been written, as they maintained, by inspiration; and added, that the written Word of God, the Bible, contains all that is necessary to man's salvation; admitting at the same time, that if proper use is made of the Talmud and other rabbinical writings, they may become very instructive to the student, provided they are regarded as compositions of fallible men, and not holden equal with the Word of God. I

begged them also seriously to consider whether it was not a sin to waste so much time in studying that work to the exclusion of the Bible; for if even all were true that we read in the Talmud, more than two thirds is not applicable to our time. They replied, We study this work for two reasons: first, in order that it may not be forgotten, for though now it may be of no use, yet when Messiah comes it will be, for he will judge according to the Talmud; and besides, the study of that work opens the mind and sharpens the understanding. I replied, But according to the Scripture, Messiah is come; what need is there therefore to study the Talmud?

*Visits among the Jews.*

April 23.—This morning I went out amongst the Jews; I visited the other synagogues, and addressed them wherever I met them. I called also in some houses inhabited by Jews from the coast of Africa, with whom I conversed. Generally I was well received wherever I went. At one house, I met some well-instructed Israelites, whom I asked if a school for Jewish children were established here, did they think the Jews would send their children? They replied, We believe they would not, but we cannot be certain of anything in our days, for we well remember that eight or nine years ago, when some one of your people came from Jerusalem with Bibles and distributed many, our rabbies caused them to be burnt, but now they are all glad to receive them, nay, to buy them for money, and if you had any we should accept them thankfully.

There were two young Israelites, who were present at almost all my conversations I have had here. They followed me from one place to another, and I trust that what they have heard will not be lost upon them. May the Spirit of God open the hearts, not only of these two young men, but of all the Jews at Tiberias, so that they may receive and acknowledge Him who died also for them.



## BUCHAREST.

JOURNAL OF MR. J. MAYERS.

*Visit to Ibraila.*

On the 17th of May, I left Bucharest for Ibraila, on a missionary journey, where I arrived on Saturday afternoon, May 19th. As there is no Protestant church at Ibraila, I spent the Sunday in private meditation.

*Monday, 21st.*—I went to the synagogue, but the service being over, I found only three persons, amongst whom was the chief teacher. To my inquiries about the nature of his instruction, he answered, that the Talmud is the principal subject in his school studies; and when I expostulated on the fallacy of such a mode of instructing youth, and reminded him of the denunciations of Isaiah, for "teaching the fear of God by the precepts of men," he endeavoured to prove from Numbers xv. 38, and Deut. xxii. 12, where the precept of fringes is recorded, that the Bible is quite unintelligible without the oral law; as the two mentioned passages are irreconcilable. Not seeing any difficulty in them, I explained to him that in Numbers, where the precept is first given, Moses explained minutely the nature and purpose of the precept; but in Deuteronomy where the precept is repeated, it is given briefly, in other, but in synonymous words; besides, Moses was not in the least conscious of any obscurity in his laws, otherwise he would not have declared, that "This commandment which I command thee this day, it is not hidden from thee." Deut. xxx. 11. Having disproved the absolute necessity of traditions in understanding the Scriptures, our conversation turned on the present state of the Jews, and their long captivity. I expressed my conviction, that the only reason that can be assigned for it, is the rejection of the true Messiah, and that, as the Jews of old desired that "the blood of Christ might be on them and on their children," their fasting and solemn meet-

ings are now as in the days of Isaiah, iniquities before God, and their "prayers are not heard, for their hands are full of blood." As he never had had an opportunity of hearing the Gospel preached, he was quite surprised at what he heard. I gave him a New Testament and the "Old Paths," which he promised to read carefully.

The news of my arrival soon spread among the Jews, and my room resembled in a short time a synagogue. I preached to them Christ crucified, and I trust, yea, I am convinced from the attention they paid to my words, that my labour was not in vain.

The number of the Jews has prodigiously increased within the last few years. Three years ago when I was at Ibraila, scarcely thirty Jewish families were residing there, but now the number has grown up to above five hundred. They are, as at Bucharest, principally craftsmen, and generally in easy circumstances. They have a nice synagogue, a rabbi, and other officers of the congregation.

Tuesday, the 22d, and Wednesday, the 23d, I spent in paying and receiving visits from the Jews, and everywhere I met with the politest reception. I distributed four New Testaments, and three "Old Paths," and sold four Pentateuchs.

## TURKEY.

JOURNAL OF MR. J. O. LORD.

IN sending his journal of a missionary tour, undertaken during the summer by himself and Mr. Goldberg, Mr. Lord writes under date of Salonica, July 4th:—

After about eight weeks' absence, we have returned in peace and safety to Salonica. We have visited about ten or twelve towns, which contained upon a general average nearly a hundred Jewish families each; most of them had never been visited, as far as we could see, by any missionary.



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